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Wrestling: Essay research paper on wrestling history in India

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Abstract

The purpose of the study is to great source of inspiration to the present and future wrestlers, promoters, educational institutions and wrestling organizers to develop new guidelines, to improve existing facilities, organization and administrative set-up pattern on the basis of present scientific work. It is serve to promote wrestling consciousness among the people. This is survey type of study under this examine the earlier status of wrestling, Diet, Techniques, Rules and Regulations, Types of Wrestling, Training and Titles of wrestling.

Keywords: Wrestling, History and Hindu epic

Introduction

History

Wrestling is one of the most seasoned games in the nation and the Hindu epic of Mahabharata and Ramayana contain various references about it. Wrestling is likewise called as "Malla-Yuddha", wrestling in India is consistent with have been rehearsed before the source of the Aryans in India. As indicated by the Indian Epics the characters like Jarasandha, Bhima, Karna and Duryodhan were solid wrestlers who were referenced in the Mahabharata. Hanuman was a more grounded wrestler who was referenced in Ramayana. The 'Malla Purana' likewise talks some Gujarati Brahmin wrestlers who were known as 'Jyesthimallas'. The rulers and sovereigns of old India used to belittle wrestlers normally and guaranteed that they get a healthy and nutritious eating regimen which involved milk, beats, desserts, sugar and heavenly desserts. The wrestlers used to keep up their wellbeing and quality by performing physical activities all the time.

During the British India, wrestling was advanced and the British authorities conceded wrestlers into the military. The Indian warriors and the British armed force's makes plan for preparing. Wrestling, in this way, proceeded with prosper as a famous game in the country and India was positioned as one among the main 10 nations in the field of wrestling. This situation stayed unaltered till the 1960s. During 1967, the World Wrestling Championship was arranged by India in New Delhi.

There are various sorts wrestling in India like methods, winning, local and some more. Today, procedures of wrestling have been joined with other hand to hand battle frameworks. In this cutting edge period Wrestling in India is can be partitioned into two principle classes like 'Malla Krida' and 'Malla-Yuddha'. Malla Krida is the games type of the game, while Malla-Yuddha is the fight form of wrestling. The free-form wrestling is more typical than different structures, since Vedic occasions. The free-form wrestling in India are known as 'Pushiti' or 'Kushti'.

Malakhra: Malakhra is an unmistakable sort of wrestling, which has been secure from South Asia. This sort of wrestling is played in numerous regions of India and furthermore in Pakistan. The wrestlers tie a material around the midriff of the adversary and every one of them attempts to toss him down, to the ground.

Vajra Mushti: Vajra-Mushti, likewise talks as 'precious stone clench hand' or 'thunder-clench hand' is a procedure of combative techniques of antiquated India which is utilized by wrestlers known by the name Jyesthimalla. The ammo enroll in this game is called 'Indra-mukti' which

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Suggests the clenched hand of Lord Indra. Pehlwan: Also called as 'Kusti', Pehlwan is a strategy for wrestling which starts from South Asia. It is a mix of the neighborhood type of wrestling, known as 'malla-yuddha' and 'varzesh-e bastani', a Persian type of wrestling.

In the old time wrestling in India was isolated into four sorts like 'Bhimaseni', 'Hanumanthi', 'Jambuvanthi' and 'Jarasandhi', based on system and strategy. Bhimaseni Wrestling: The Bhimaseni is for those wrestlers, who have immense form and quality. This kind of wrestling gives respect on addition to the quality and afterward utilizing it. Hanumanthi Wrestling: This sort of wrestling is increasingly specialized kind of wrestling. The wrestler can win the match, by his specialized predominance. Jambuvani Wrestling: In which wrestlers utilized bolts and holds to deal with the adversary wrestler.

Jarasandhi Wrestling: The Jarasandhi kind of wrestling is fundamentally consideration on the breaking of the appendages and joints of the adversary; it is the most risky type of wrestling in India.

Wrestling in India can again be partitioned into another two classes dependent on the strategies for choosing the victor. They are: Orthia: In this sort, the wrestler needs to fall the rival wrestler on the ground for multiple times consecutively to win the match. Kato Pale: This sort of wrestling requests the wrestler to acknowledge defeat by raising his correct hand with the finger pointed.

Training

In spite of the fact that wrestling in the Indian subcontinent saw changes in the Mughal time and the frontier time frame, the preparation routine has continued as before for more than 150 years. Fledgeling wrestlers may begin as early as 6, yet most start formal preparing in their adolescents. They are sent to an akhara or customary wrestling school where they are put under the apprenticeship of the neighborhood master. Their solitary preparing clothing is the kopeenam or loincloth. Vayama or physical preparing is intended to fabricate quality and create muscle mass and adaptability. Activities that utilize the wrestler's own bodyweight incorporate the Surya Namaskar, Shirshasana, and the danda, which are likewise found in hath Yoga, just as the Bethak. Sawari (from Persian Savari, signifying "the traveler") is the act of utilizing someone else's bodyweight to add protection from such activities.

An Old Pehalwan Exercise with Indian Clubs

Exercise regimens may utilize the accompanying weight preparing gadgets: This is a Nal empty stone chamber with a handle inside. The Gar Nal (neck weight) is a roundabout stone ring worn around the neck to add protection from danda and bethak. The Gada (Mace) is a club related with Hanuman. An activity gada is a substantial round stone connected as far as possible to a meter-long bamboo stick. Trophies appear as gada made of silver and gold. Indian clubs, a couple of mugdar. Exercise regimens may likewise incorporate dhakuli which include winding turns, rope climbing, and leg pulling and running. Back rub is respected a fundamental piece of a wrestler's activity routine. A common preparing day will go as follows: 3 AM: Wake up and perform press-ups (danda) and squats (bethak), upwards of 4000. Keep running for 5 miles, trailed by swimming and lifting stone and sandbags.

8 AM: Teachers watch as the students wrestle each other in earth pits consistently for 3 hours. This is around 25 coordinates in succession. Matches begin with the senior wrestlers. The most youthful go last. 10 AM: Wrestlers are

given oil knead before resting.

4 PM: After another back rub, students wrestle each other for an additional 2 hours. 8 PM: The wrestler rests.

Diet

As indicated by the Samkhya school of theory, everything known to mankind including individuals, exercises, and sustenances can be arranged into three gunas sattva (quiet/great), rajas (energetic/dynamic), and tamas (dull/torpid). Ghee amongst the most Sattvic foods of consumed for Wrestlers. As an incredible action, wrestling has an inalienably rajasic nature, which pehlwan neutralize through the utilization of sattvic sustenances. Milk and ghee are viewed as the most sattvic of nourishments and, alongside almonds, establish the blessed trinity of the pehlwan khurak or diet. A typical nibble for pehlwan is chickpeas that have been grown medium-term in water and prepared with salt, pepper and lemon; the water where the chickpeas were grown is additionally viewed as nutritious. Different articles in the Indian wrestling month Bharatiya Kushti have suggested the utilization of the accompanying organic products: apples, wood-apples, bananas, figs, pomegranates, gooseberries, lemons, and watermelons. Squeezed orange and green vegetables are likewise prescribed for their sattvic nature. Some pehlwan eat meat regardless of its tamasic nature. Preferably, wrestlers should maintain a strategic distance from acrid and exorbitantly spiced sustenances, for example, chatni and achar just as chaat. Gentle flavoring with garlic, cumin, coriander, and turmeric is adequate. The utilization of liquor, tobacco, and paan is unequivocally debilitated.

Techniques

It has been said that the majority of the moves found in the wrestling types of different nations are available in kushti, and some are one of a kind to the Indian subcontinent. These are principally bolts, tosses, pins, and accommodation holds. Not at all like its antiquated precursor malla-yuddha, kushti does not allow strikes or kicks during a match. Among the most supported manoeuvres are the Dhobi Paat (bear toss) and the Kasauta (choke stick). Different moves incorporate the Baharli, Dhak, Machli Gota and the Multani.

Rules & Regulations

Wrestling contenders known as Dangal or Kushti are held in towns and in that capacity is variable and adaptable. The field is either a roundabout or square shape, estimating in any event fourteen feet over. As opposed to utilizing current mats, South Asian wrestlers train and contend on soil floors. Prior to preparing, the floor is raked of any rocks or stones. Buttermilk, oil, and red ochre are sprinkled to the ground, giving the earth its red shade. Water is added each couple of days to keep it at the correct consistency; delicate enough to stay away from damage yet hard enough so as not to obstruct the wrestlers' developments. Each match is gone before by the wrestlers tossing a couple of bunches of soil from the floor on themselves and their adversary as a type of gift. In spite of the checked limits of the field, contenders may go outside the ring during a match with no punishment. There are no rounds yet the length of each session is determined heretofore, as a rule around 25–30 minutes. On the off chance that the two contenders concur, the length of the match might be expanded. Match expansions are commonly around 10–15 minutes. Dissimilar to tangle based wrestling, there is no point scoring framework; a success is accomplished by sticking the adversary's shoulders and hips to the ground all

the while, despite the fact that triumph by knockout stoppage or accommodation is additionally conceivable. In certain varieties of the guidelines, just binding the shoulders is sufficient. Sessions are supervised by an arbitrator inside the ring and a board of two judges viewing all things considered.

Titles of Wrestling

The Great Gama a previous Rustama-e-Zamana Official titles granted to kushti champions are as per the following. Note that the title Rustam is really the saint's name of the Persian Shahnameh epic. "Rustam-e-Hind": Champion of India. Dara Singh from Punjab, Krishan Kumar from Haryana, Muhammad Buta Pehlwan, Imam Baksh Pehlwan, Hamida Pehlwan, Vishnupant Nagrale, Dadu Chaugle and Harishchandra Birajdar (Lion of India) from Maharashtra, Mangla Rai from Uttar Pradesh and Pehlwan Shamsher Singh (Punjab Police) held the Rustam-e-Hind title before. Vishnupant Nagrale was the principal wrestler ever to hold this title. "Maharashtra Kesari": Lion of Maharashtra. Maharashtra Kesari is an Indian-style wrestling title. Narsing Yadav (three-time champ) "Rustam-e-Panjab" : (additionally spelled Rustam-I-Punjab) Champion of Panjab. Pehlwan Shamsher Singh (Punjab Police) Pehlwan Salwinder Singh Shinda was a six time Rustam-e-Panjab,

"Rustam-e-Zamana": World Champion. The Great Gama wound up known as Rustam-e-Zamana when he vanquished Stanislaus Zbyszko in 1910. "Bharat-Kesari": Best heavyweight wrestler in Hindi. Late champs incorporate Krishan Kumar (1986), Rajeev Tomar (Railways), Pehlwan Shamsher Singh (Punjab Police) and Palwinder Singh Cheema (Punjab police)., "Rear Kesari": Winner of 1969 Hind Kesari Harishchandra Birajdar (Maharashtra) (Lion of India); Winner of 2013 Hind Kesari, Amol Barate (Maharashtra) Winner of 2015 Hind Kesari, Sunil Salunkhe (Maharashtra)

The Chhinjh: Punjabi language has such words in abundance as are derived from other languages - Chhinjh is one of them. There exist many synonyms of chhinj e.g. mall yudh (a fight between wrestlers), mall-akhara (arena for wrestlers), ghol (wrestling) kushti (wrestling) and the word wrestling itself.

Chhinjh is basically of Sanskrit language. Chhinjh: "Wrestling tournament to arrange, hold, conduct". In olden days, the term chhinjh had a wider scope of meaning. We get well acquainted with this from its basic and original meaning. Chhinjh was also used for the word connoting an assemblage of noisy people in a state of overjoyed as well as for games which were played amidst much fanfare. At that time, it had a much broader meaning. With the passage of time, its meaning went on contracting. Now, its usage has been confined to wrestling bouts being played in arenas of fairs /sports- fairs. Its meaning has contracted like that of many other Punjabi words. Chhinjh means a wrestling tournament, on a fixed day an assemblage of spectators was collected through advertisement at a fixed place. Many wrestlers are invited to participate in it. Prize money was earmarked for the winners as well as the losers.

People have been holding fairs on the mausoleums of holymen and graves of saints for a long time. During these fairs, wrestling tournaments used to be held in arenas amidst throngs of spectators. The term chhinjh does not refer to wrestling bouts among ordinary wrestlers; rather, it includes such tournaments in which renowned wrestlers happen to be locked in bouts. It is only during a chhinjh that the effects of wholesome diet and exercise taken in routine come to the

fore. Challenge bout is fought and decided 8 between two equal wrestlers amidst beating of drum and with much fanfare in the presence of a huge crowd of spectators. The victorious wrestler brings fame not only to himself and his region but also was entitled to the prize money. He did not receive this money in charity; rather, he claims it by virtue of emerging as a champion on account of his daring, strength, diet and hard work. The winning wrestler takes a round of the arena and spectators offer him whatever they can afford. The narration of great tournaments becomes discussion of the folk for days and months.

Generally, the most powerful wrestler hangs the mali (Prize-money) atop a pole in the arena which serves as an open invitation / challenge to wrestlers present in the arena. If any wrestler touches the mali (Prize-money) in acceptance of the challenge or enters the arena in response to the challenge, he has to bout with the challenger. In this kind of bout, a fabulous sum is offered as prize- money which is given to the winner. Many great wrestlers sometimes announce that whosoever enters the arena to answer their challenge will also be rewarded suitably. By making such a declaration the great wrestlers succeed in establishing superiority of their strength in the arena.

Of course, Indian traditional wrestling is not very much similar to modern Olympic styles of wrestling. But contribution of traditional wrestlers in achieving medals in modern wrestling is great. The Indian wrestlers have been very popular in mud wrestling (Akhara) but at the same time they have been good performers at International level too.

The popularity of wrestling among the Indian people is from the ancient times. The wrestling is being practiced and enjoyed by the Indian people, which can be gauged from the medals won by Indian wrestlers in the international competitions. These laurels were possible by the combined efforts of wrestlers, their coaches, promoters, Government and social organizations. No systematic research has been conducted in the area of wrestling which can bring it to limelight the responsible factors for these achievements. Therefore it was the Endeavour of the research scholars to highlight the facts which contributes to the promotion of wrestling in India.

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